

ful forgiver, as well as a cheerful giver. (2) Fully. Not partially. All must be forgiven from the heart, until the heart is free from all malice, hatred or enmity; until you love where you had formerly hated. That is Bible forgiveness. Upon the exercise of such a grace, it is possible that forgetfulness of injuries may follow. (3) Often and always. Four hundred and ninety times: "seventy times seven." Seven times a day.

South Bend, Ind.

CLAIMS OF THE MINISTRY ON YOUNG MEN

J. L. GILLIN.

Christ's words spoken to his disciples, "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest," are as true and timely today, as in that long ago, when he looked out on a world ripe for reaping, and out of his heart's anguish and hope, spoke them.

There are not too many "laborers." There may be too many pulpit orators, or reverends looking for "fat jobs," but too many "laborers,"—never. Possibly there are too many upon whom Christ's mantle has fallen, who have never guessed at the meaning of consecration, and who are failing to feed Christ's hungry sheep, or gather His perishing harvests. But of men and women that have sat at Jesus' feet and learned to pray with His heart ache, and labor with His zeal, there have never been enough.

To eyes that see, a vision arises from under the gay exterior of men,—a vision of the soul famishing for the Word of Life made flesh, crying like Greeks of old, "We would see Jesus." But he who would supply these needs must indeed be a laborer, a genuine disciple of Him who came not to be ministered unto but to minister and give his life a ransom for many, and who went about doing good?

In the vocabulary of the saved there should be no such word as lazy; least of all among those who are ministers. Jesus Christ never promised his disciples an easy position. He did promise them great rewards, both in this world and the next, but no fat salaries.

We need ministers, not reverends. And we need young ministers, for the simple reason that the old are passing. And the only appeal that the Evangel of Christ makes to a young man is to his moral heroism.

Not one slightest enticement can it offer to his cupidity. If your desire is to make money, choose another course, or subject that desire to a greater and better, the desire to serve. But the appeal to the heroic should be sufficient. "If any man follow me, let him deny himself and take up his cross and follow me." The appeal is to give up worldly prospects for Christ's sake; to delve and

study that you may preach him more acceptably; to serve and crucify your ambitions that you may follow Him and lead some souls to a higher, sweeter, nobler life in Christ.

And just there is where many young men who have received God's call to His ministry, fail.

The call to sacrifice is too much. They know they have been called to the ministry, but the call to sacrifice and service their selfishness cannot face.

I doubt not that God has called many a man who is not in the ministry whose years since his call have been years of apostasy from God, and consequent sadness and loss of spirituality and power.

No man whom God has ever honored with a call to preach the Gospel can afford either in this world or the next to refuse for any other cause to hear that call. On the other hand God rewards no one so well as him who sacrifices worldly interests for the sake of the Gospel. He enjoys his religion. He is glad all the day. His life is filled with joy of a conscious rectitude, and of fellowship in the sufferings of Christ. His sacrifices for the cause become blessings.

While the man who has been called of God and has been too fearful to trust the promise of Christ to add all things to him who seeks first the Kingdom of God, he who accepts the plain promises of Christ is rejoicing in the joy unspeakable and full of glory, the joy of a soul at rest with God and at work for a dying world.

May God wake up the young men and women of our beloved church to a sense of their awful sin and loss in refusing to accept Christ's blessed Evangel when he comes and offers it.

CHRISTIAN TOLERATION

C. H. WETHERBE

Let us not think that Christian toleration calls for the giving up of one's fundamental principles. It does not require that one should not very positively believe in and hold to the doctrines and practices of the church to which he belongs. True Christian toleration means the exercise of a cordially brotherly spirit toward all Christians, however widely from one's self the many others may differ. It means a kindly recognition of the fact that all true Christians belong to the great family of God, and, therefore, that all are the spiritual brethren and sisters of Christ. Such toleration allows those who differ from one the liberty to think for themselves and believe for themselves, each according to the light he has, without being denounced in harsh terms for the enjoyment of that liberty. The celebrated and clear-headed Charles Kingsley says; "In proportion as we really love the

Lord Jesus Christ we shall love those too, whom he loved enough to die for them, and whom he lives now to teach and strengthen. We can surely do good to gether. Together, let our denomination be what it may, we can feed the hungry, clothe the naked, reform the prisoner, humanize the degraded, save yearly the lives of thousands by laboring for the public health, and educate the minds and moral, of the masses, though our religious differences force us to part when we begin to talk to them about the world to come. True, there are errors against which we are bound to protest to the uttermost, but how few! The one real enemy we have all to fight is sin, will-doing." Christian toleration means unity in diversity, but the unity ought to be far more marked and powerful than is the diversity.

INFANT BAPTISM

SELECTED BY J. L. BOWMAN

Have the advocates of infant baptism ever considered what the result would be should the practice become universal? Let us see.

1. It would set aside believer's baptism. There would be, in that case, no believers to baptize.

2. It would make void the great commandment, "He that believeth and is baptized shall be saved."

3. There would be no need of preaching the gospel, as all would be in the church before they could accept the gospel.

4. All would be in the church without faith.

5. There would not, there could not, be a converted person in the church. All would be in the church before they could be converted.

6. If we were baptized in infancy everybody would be in the church, hence the church would contain all the wicked people in the world.

7. It would blot out the line between the church and the world. In truth there would be no world—all would be church members.

8. There being no regenerated person in the church, there could not be any Christians in such a church. Hence such a practice would wipe out the church of Christ *entirely*.

Juniata College, Pa.

ACCESS TO THE FATHER

J. M. BOWMAN

O Lord God we thank thee for thy goodness to us. Tho we are absolutely empty handed and merit nothing, yet thou hast been rich and bountiful in thy gifts and thy fullness doth not fail.

Thy hand hath given us freely food and raiment and shelter and health and prospered us thro the year, not only to meet our needs, but bountifully and freely, that we could give out to the needy.

And thou hast given us so much com-